LESSON 25

In this lesson we learn the following :

#(1) *Bâb* اِسْتَفْعَلَ. In this *bâb* **ista-** is prefixed to the first radical (**istaf'ala**), e.g., اِسْتَغْفَرَ 'he asked forgiveness', اِسْتَيْقَظَ 'he woke up', اِسْتَعَدَّ 'he got ready', اِسْتَحَمَّ 'he had a bath', اِسْتَقَالَ 'he resigned', اِسْتَلْقَى 'he lay down'.

The ***mudâri'*** : It is يَسْتَفْعِلُ , e.g., يَسْتَغْفِرُ، يَسْتَحِمُّ، يَسْتَقِيلُ، يَسْتَلْقِي.

The ***amr*** : It commences with a *sâkin* letter, so it takes *hamzat al-wasl*, e.g., تَسْتَغْفِرُ : اِسْتَغْفِرْ (ta**staghfir**-u : staghfir : **i**staghfir) -- تَسْتَقِيلُ : اِسْتَقِلْ -- تَسْتَلْقِي -- اِسْتَلْقِ -- تَسْتَحِمُّ : اِسْتَحِمَّ (This has *fathah* at the end to avoid اِلْتِقَاءُ السَّاكِنَيْنِ).

The ***masdar*** : It is on the pattern of اِسْتِفْعَالٌ (**istif'âl**-un), e.g., اِسْتِغْفَارٌ. In the *ajwaf* verbs a compensatory ة is added at the end, e.g., اِسْتَقَالَ : اِسْتِقَالَةٌ -- اِسْتَشَارَ 'he consulted' : اِسْتِشَارَةٌ. In *nâqis* verbs the final ي changes to *hamzah*, e.g., اِسْتِلْقَاءٌ for اِسْتِلْقَايٌ.

The ***ism al-fâ'il*** **and the** ***ism al-maf'ûl*** : The second radical has *kasrah* in the *ism al-fâ'il* and *fathah* in the *ism al-maf'ûl*, e.g., مُسْتَغْفِرٌ 'one who seeks pardon', and مُسْتَغْفَرٌ 'one whose forgiveness is sought' (mustaghfir/ mustaghfar).

The noun of place and time : It is the same as the *ism al-maf'ûl*, e.g., مُسْتَقْبَلٌ 'future', مُسْتَوْصَفٌ 'clinic', مُسْتَشْفَى 'hospital'.

This *bâb* signifies, among other things, the meaning of seeking, e.g., غَفَرَ 'he forgave' : اِسْتَغْفَرَ 'he sought forgiveness', طَعِمَ 'he ate' : اِسْتَطْعَمَ 'he asked for food', هَدَى 'he guided' : اِسْتَهْدَى 'he sought guidance'.

#(2) أَدْرُسُ اللغةَ العربيّةَ لِكَيْ أَفْهَمَ القُرآنَ الكريمَ 'I am studying Arabic **so that** I may understand the Qur'an.' The word كَيْ is an infinitive particle, and لِكَيْ أَفْهَمَ القُرآنَ means لِفَهْمِ القرآنِ. It is used with the *mudâri'* which it renders

mansûb. لامُ التّعْليــــل[1] is prefixed to it which may sometimes be omitted, e.g., كَيْ نُسَبِّحَكَ كَثــيراً 'So that we may glorify You much' (Qur'an, 20:33). Here كَيْ is for لِكَيْ.

لِكَــيْ is joined to لا النّافِيَةُ in writing, e.g., اجْتَهِدْ لكَيْلاَ تَرْسُبَ 'Work hard lest you should fail.' -- أُكْتُبْ رَقْمَ هاتفي في المُفَكِّرَة لكَيْلاَ تَنْسَــى 'Write down my telephone number in the diary so that you do not forget.'

Here are some more examples of كَيْ :

ذَهَبَ زُمَلائي إلى السُّوق لكَيْ يَشْتَرُوا الحَوائــجَ 'My colleagues went to the market to buy the necessaries.' -- يامَرْيَمُ، اسْتَيْقِظِي مُبَكِّرَةً لكَيْلاَ يفُوتَكِ القطارُ 'Maryam, get up early lest you should miss the train[2].'

#(3) إذَنْ is another particle of *nasb*. It precedes the *mudâri'*, and renders it *mansûb*. It means 'in that case'. It is used only in reply to a statement. If your friend tells you يَرْجِعُ المديرُ اليومَ من الخارج 'The headmaster is returning today from abroad', you will reply saying, إذَنْ نَسْتَقْبِلَــهُ في المَطار 'In that case we will receive him at the airport.' Note that the verb after إذَنْ is *mansûb*.

إذَنْ renders the verb *mansûb* only if the following three condition are met:

a) إذَنْ should be at the beginning of the sentence, and it should not be preceded by any other word,

b) the verb should immediately follow it. Intervention by لا النافِيَةُ or an oath is permitted,

c) the verb should denote futurity.

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[1]- For لامُ التّعْليل see Book Two (L 17).

[2]- In English we say, 'I missed the train'. In Arabic we say, 'The train missed me' : فَاتَــنِي القطارُ.

In the example cited above all the three conditions are met. إِذَنْ is at the beginning of the sentence, the verb نَستقبلَـــه immeditely follows it, and it denotes futurity. But if we say نَحنُ إذَنْ نَستقبِلُـه the verb should be *marfû'* because إِذَنْ is not at the beginning of the sentence. In the same way if we say إِذَنْ في المطار نَســتَقبِلُهُ the verb should be *marfû'* because the verb does not immediately follow إِذَنْ. We, may, however, say إِذَنْ واللهِ نستَقبِلَـــهُ في المطار 'In that case we will by Allah receive him at the airport', and also إِذَنْ لا نستَقبِلَـــــهُ في المطـــار 'In that case we will not receive him at the airport.' The verb in these two cases is *mansûb*.

Here is an example where the verb does not denote futurity :

تَصِلُ الحافلَةُ إلَى المَطار السَّاعَةَ الثَّانيَةَ 'The bus arrives at the airport at two.'

إِذَنْ أَخافُ أَنْ تَفوتَـــــني الرِحْلَـــةُ 'In that case I am afraid I will miss the flight.'

Here أَخافُ is *marfû'* because it does not denote futurity.

#(4) We have seen that the verb in the *mâḏî* is negated with مَا, e.g., ما أَكَلْتُ 'I did not eat.' But if we negate two verbs in the *mâḏî* together, we use لا, e.g., لا أَكَلْـــتُ ولا شَـــرِبْتُ 'I neither ate nor drank.' -- فَلاَ صَدَّقَ ولا صَلَّى 'He neither believed nor prayed' (Qur'an,75: 31).

#(5) We have seen *wâw al-ḫâl* prefixed to a nominal sentence, e.g., دَخَلْتُ المسجدَ والإمامُ يقرأُ الفاتحـــةَ 'I entered the mosque while the imam was reading the Fâtiḫah.' It can also be prefixed to a verbal sentence with the verb in the *mâḏî,* but then it should be followed by قَدْ, e.g., دخلْتُ المسجدَ وقد قَرَأَ الإمامُ الفاتحَةَ 'I entered the mosque after the imam had finished reading the Fatiḫah.'

Here are some examples :

خَرجْنا من الفصلِ وقد شَرَحَ المدرّس الدَّرْسَ 'We left the class after the teacher had

finished explaining the lesson.' -- جاءَ الطَّبيبُ وقد مَاتَ المَرِيضُ 'The doctor came after the patient had died.' -- وَصَلْتُ المَطارَ وقد أَقْلَعَت الطائِرَةُ 'I arrived at the airport after the plane had taken off.'

#(6) The verb جَعَلَ has four meanings :

a) to make, i.e., to cause something to be or become something. In this sense it takes two objects, e.g.,

سَأَجْعَلُ هذه الغُرْفَةَ دُكَّانــاً 'I will make this room a shop.' Here الغُرفةَ is the first object, and دُكّانا the second object. Here are some more examples :

جَعَلَ اللهُ الخَمْرَ حَراماً 'Allah had made alcoholic drinks *harâm*.'

وَجَعَلَ القَمَرَ فِيهِنَّ نُوراً وَ جَعَلَ الشَّــمْسَ سِــراجاً 'And He made the moon a light therein, and He made the sun a lamp' (Qur'an, 71:16).

وَلَوْ شاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّــةً واحِــدةً 'And had your Lord so willed He would have made mankind one nation' (Qur'an, 11:118).

b) to think, to deem. In this sense also it takes two objects, e.g., أَجَعَلْتَــنِي مُدِيــــراً؟ 'Have you made me a headmaster?', i.e., 'Do you think I am a وَجَعَلُوا المَلائِكَةَ الَّذِينَ هُمْ عِبادُ الرَّحْمنِ إناثــاً 'And they made the angels, who are servants of Rahmân, females' (Qur'an, 43:19), i.e., believe they are females.

c) to make, i.e. to create. In this sense it takes only one object, e.g., الْحَمْدُ لله الَّذِي خَلَقَ السَّمَواتِ والأَرْضَ وَجَعَلَ الظُّلُماتِ والنُّورَ 'All praise is for Allah Who created the heavens and the earth, and made darkness and light' (Qur'an, 6:1).

d) to begin. In this sense it acts like كَانَ, and has *ism* and *khabar*. Its *khabar* is a verbal sentence with the verb in *the mudâri'*, e.g., جَعَلَ حامِدٌ يَضْرِبُــنِي

'Hamid began beating me.' Here حامدٌ is its *ism*, and the sentence يَضْرِبُنِي its *khabar*[1].

#(7) The plural of مَاشٍ 'pedestrian' is مُشَاةٌ. It is on the pattern of فُعَلَةٌ (**fu'alat**-un). So مُشَاةٌ (mushât-un) is originally مُشَيَةٌ (mush**ayat**-un) where -**aya**- changes to -**â**-. Here are some more examples : قَاضٍ 'judge' →قُضَاةٌ -- حَافٍ 'barefoot' → حُفَاةٌ -- عَارٍ 'naked' → عُرَاةٌ -- وَالٍ 'ruler' → وُلَاةٌ.

The *nawâsib* of the *mudâri'*

The particles that change the *mudâri'* to *mansûb* are called نَوَاصِبُ الفِعْلِ المُضَارِعِ. These are four, and we have learnt them all. They are :

a) أَنْ, e.g., وَاللهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ 'And Allah wants to turn to you' (Qur'an, 4:27). This particle is called حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ, i.e., an infinitive particle that changes the *mudâri'* to *mansûb* and denotes futurity.

b) لَنْ, e.g., قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً 'He said, "Surely, you will not be able to have patience with me" ' (Qur'an, 18:67). This particle is called حَرْفُ نَفْيٍ وَنَصْبٍ وَاسْتِقْبَالٍ , i.e., a negative particle that changes the *mudâri'* to *mansûb* and denotes futurity.

c) كَيْ, e.g., كَيْ نُسَبِّحَكَ كَثِيراً 'So that we may glorify You much.' This particle is called حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ , i.e., an infinitive particle that changes the *mudâri'* to *mansûb* and denotes futurity.

d) إِذَنْ, e.g., سَأَزُورُكَ غَداً إِنْ شَاءَ اللهُ 'I shall come to visit you tomorrow *in shâ'* Allah.' إِذَنْ أَنْتَظِرَكَ 'In that case I will wait for you.' This particle is called

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[1]- See L 10.

حَرْفُ جَوَابٍ وجَزاءٍ ونَصْبٍ وَاسْـــتِقْبال, i.e., an answering particle that changes the *mudâri'* to *mansûb* and denotes futurity.

Exercises

1) Answer the following questions.

2) Point out the verbs belonging to *bâb* اِسْتَفْعَلَ and their derivatives occurring in the main lesson.

3) Write the *mudâri'*, the *amr* and the *masdar* of each of the following verbs.

4) Point out the verbs belonging to *bâb* اِسْتَفْعَلَ and their derivatives occurring in the following sentences.

5) Fill in the blank in each of the following sentences with كَيْ or لِكَيْلا and make necessary changes.

6a) Use إِذَنْ in three sentences of your own.

6b) Oral exercise : Each student says something, and his colleague replies to him using إِذَنْ.

7) Negate both the verbs in each of the following sentences.

8) Rewrite the following sentences changing the subordinate nominal sentences to verbal sentences.

9) Specify the meaning of جَعَلَ in each of the following sentences.

11) Oral exercise : Each student asks his colleague : مَتَى اسْتَيْقَظْتَ؟ ومَنْ أَيْقَظَكَ؟

12) Write the *mudâri'* of each of the following verbs.

13) Specify the *bâb* of each of the verbs occurring in the hadîth of Abû Dharr.

14) Write the singular of الحَوائج and الشُّرْطة and the plural of القَفا.

15) What is the original form of تَظَالَمُوا occurring in the hadîth?

16) Write the plural of each of the following nouns on the pattern of عَارٍ/عُرَاةٌ.